

The Bombay Guardian.

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[No. 34.]

WEEKLY REVIEW.

—The *Friend of India* tells us that the pilgrims who go from India to Mecca, are plundered and ill-treated by the Sultan's officials; and that the tyranny practised this year, has been such as to lead Sir John Lawrence to ask the Home Government to move the Sultan to prevent such conduct for the future. Where the carcase is, there will the eagles be gathered together; and at every place of oriental pilgrimage there are religious and official harpies making their harvest out of the superstition that brings multitudes to the spot. These hardships and losses are considered to enhance the merit of the pilgrimage; and the pilgrim should count the cost before he sets out, and settle it, whether he will pay thus dearly for the 'righteousness' or not. It does not seem to us that this is a matter urgently requiring the mediation of our Government between the Mahomedan pilgrims and the Mahomedan Sultan. The best plan would be to give the fullest publicity in India, to these acts of expression, and let the candidates for the honors of the *haj* fully understand what the expedition is likely to cost them. What they suffer between Djedda and Mecca is probably little in comparison with the miseries of their long voyages on crowded *bugalas* between India and Djedda, with a fair prospect of being wrecked either going or coming.

—We hear that a reinforcement for the German Evangelical Mission of five missionaries, one for Malabar and four for Canara, is expected by the incoming steamer at Madras.

—The English, French, and American vessels of war should combine to put down Piracy in the China seas. It is disgraceful that this scourge should have been tolerated so long. These ships of war are in the East ostensibly for the protection of the commerce covered by their respective flags, and should regard every attack on a merchant vessel as an outrage to themselves.

—Syed Toorkee's dreams of empire have dissolved. He has not come to such grief as a certain gentleman did who once landed at Boulogne with about as many followers. The parricide continues in power, and is more firmly seated than ever, unless the hill tribes should give him trouble.

—Lord Napier's minutes on his tour through the famine districts of Ganjam are published, with the orders of his Government thereon. They are interesting; shew great painstaking; and are very candid; but altogether too voluminous for our columns. He appears to have seen with his own eyes. His first minute is upon the dispensary at Coimbatore. Its "indigence, neglect and disorder" he censures, along with those who are responsible, with an unsparing hand. Of the dispensaries in general he met with, he says, "I may have been unlucky, but I fear that

these establishments are on a low footing in general; and that there is a certain want of professional zeal and pride on the part of medical officers of all ranks." It is just possible that medical officers of all ranks might have a rejoinder to make to this, and a cause to show for it.

In his principal minute the Governor shows the classes who suffer most, noticing the more deserving and most to be pitied, the extent of their sufferings (1,600 recorded deaths before he left the field of slain), and the remedies employed to relieve the distress, the immediate wants of the perishing supplied, and the works of usefulness commenced for the employment of the more robust. The details are painfully interesting; but we must pass on to

"Para 17. I wish I could assert that the remedies ordered by Government were altogether timely and sufficient in the present instance. If they had been so, 1,600 persons would not have perished by hunger. I am bound to acknowledge that some portion of this death and suffering might have been hindered, if action had been taken on the earliest intimation of approaching scarcity. It may, however, be affirmed that the measures sanctioned by Government, whether we regard promptitude or efficiency, will bear comparison with the proceedings of authority in similar cases, in other times and at other places. Governments are slow believers in public calamity, and they entertain a justifiable reluctance to sanction the commencement of gratuitous relief—a measure of which no one can foretell the economical and moral consequences. If help was not afforded at an earlier period by the Madras Government, it was certainly not due to a want of benevolence, but from a want of conviction that the necessity was inevitable, and, in some degree, from a want of accurate detailed information. When the necessity did become indisputably apparent, the Government was not idle, and it was supported by the charity of Madras. There is no doubt something to regret, but there is more that may be regarded with satisfaction. We may profit by experience, and do better next time."

Admitting the most of what is here stated, it is nevertheless a fact that our Maker in whose image we were created, endowed us with forethought and other moral qualities, which ought to be brought into exercise for the good of our humbler fellow-men, who are also our subjects, and who have not the power, or the opportunity, of exercising those qualities for themselves.

Children left orphans and destitute are to be made over 'to Catholic and Baptist missionaries,' compensation for their maintenance to be given by Government. G.

—The *Bombay Gazette*, in discoursing on Joint Stock Companies in Bombay, has the following:—

"We gather from the fall and extinction of these companies the important practical lesson, that all public companies projected during the excitement of speculation should, as a rule, be regarded with suspicion, and their shares rejected by honest men. There is the strong temptation to rush in and become enriched, and there is also the now well-known difficulty of getting out again. This chance of becoming enriched has nothing to do with business, and as little with honesty. If investment be not intended, then it is speculation, and speculation of

an unhealthy kind, because of the dangerous state of financial operations during speculative excitement."

It is a matter of deep regret that it should have been necessary for so many Financials to rise and fall in order to teach this lesson. If it could only have been learnt before these were projected and launched on the Bombay world, what evils might have been averted, And if the Press, instead of announcing the birth of a new scheme almost every morning, under "favorable auspices," or "respectable directors," had told the plain truth about the honesty of these schemes, it would have earned the gratitude of every right-thinking person.

The "rush in" was simply made by many, in order that the rush out might be effected as soon as possible, with advantage to themselves, and, of course, loss to those they left behind them. G.

We have received for Mr. Lindsay, from W. J., Rs. 2; H. W., 20; D. M., 10; J. T. S., 50.

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SATURDAY, OCTOBER 20, 1866.

MODERN CRITICISM.

THE *Saturday Review* was lately discoursing about Mr. Mill and took occasion to say:

"If there is any one lesson above all others for which they [the young men of this generation] have special reason to be grateful, it is the lesson he has taught them, to search in every opinion, no matter how hostile to their own preconceived views, for some grain of truth; to be less anxious, in dealing with an opponent, to show in how much he is wrong than in what little he may be right, and to press this little into the cause of progress; to approach, in short, every question in the spirit of a philosopher, not of a partisan. In any age of multiform inquiry, when science and diffused culture are every where bringing old forms of thought and habit into dangerous contact with new, what lesson could be more valuable?"

The spirit that is here commended is one that is much more conspicuous at the present day than it was a score or two of years ago; and it is, we think, the spirit of the age rather than the spirit of Mr. Mill, though he may have powerfully helped to give it currency. In one of its aspects it resembles that which Paul, the servant of Jesus Christ, held up before the Philippian church, as a spirit to be zealously cultivated, in the following words:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue and if there be any praise, think on these things."

He would have those Philippian Christians, instead of attending to the blameable and questionable things that they might see or seem to see in one another, give special attention to whatever was commendable; and

occupy themselves rather in discovering and speaking about the excellencies and pleasing characteristics of each other, than in commenting upon the unlovely and unworthy qualities of their brethren. And the same inspired writer speaks of Christian love as rejoicing not in iniquity, thinking no evil, hoping all things. It would be delightful to discover evidence that Mr. Mill was taking up the mantle that fell from the apostle Paul; that the *Saturday Review* and the "thinkers" of our day had seriously determined to be governed in all things by the high standard of the Gospel, and to seek solely and persistently to occupy themselves with the true, the good, the lovely. But we fear that the world has not yet got so far. The law of criticism which that loving journal, the *Saturday Review*, honors Mr. Mill for championing so bravely, differs in some important respects from the law of love which the apostle expounded for the Philippians.

The charity of the apostle Paul rejoiceth not in iniquity, but in the truth. Very well, says Mr. Mill and the *Reviewer*, that is just what we mean; we seek in every one and in every thing the little particles of golden truth and honesty, no matter how minute they may be, and we give a man the unsuspected honor that belongs to him. We take the blackest characters, a Nero and a Robespierre, and we astonish the world by showing that these are not the homogeneous monsters that men suppose, but that there are elements of good in them and we are steadily bringing the world forward to a condition in which it will be impossible to condemn absolutely any man or any product of man; in which the compensating goodness shall be always either apprehended or surmised. The day is dawning in which men shall no longer look at Romanism as Protestants have been accustomed to do, but for the purpose of doing honor to the good and the true and the decorous that are found in her even if in reduced proportions; and when infidelity shall no longer be shuddered at as a deadly evil, but contemplated and treated with respect because of the measure of truth and sincerity that belong to it. See how we have changed the world's view of Mahomet, and made it disgraceful for the literary world to speak of him as other than a true man. We shall do this yet with regard to idolatry; nor cease till we have invested Juggernaut himself with something of sacredness. If men become Romanists or Mormons, if intemperance and concubinage increase because of the alteration in the public sentiment, because it is no longer deemed honorable to feel strongly against any religious or philosophical system, that is just a part of the price that must be paid for the privilege of going forward in the highway of truth.

But suppose, Mr. Mill or Mr. Smith, that a robber should enter your dwelling at night and possess himself of four-fifths of your worldly substance, take the lives of your children and set fire to your house, leaving you just time to escape with the remaining fifth of your property and a roll of manuscripts; would you deprecate all attempts to bring him to justice and all severe remarks upon him, by calling attention to the praiseworthy abstinence which left you a trifle and a brief opportunity for escape.

"It is not so much" said Dr. Arnold, "to admire moral good: that we may do and yet not ourselves be conformed to it; but if we really do abhor that which is evil, not the persons in whom evil resides, but the evil

that dwelleth in them, and much more manifestly and certainly to our own knowledge, in our own hearts, this is to have the feeling of God and of Christ, and to have our spirits in sympathy with the spirit of God."

The ascended Saviour told his servant John to write words of commendation to the church at Ephesus, because *'it could not bear them that were evil;'* and words of censure and warning to other churches because they bore those that were evil. Now what but this is considered to be the dawning glory of our time, that we can bear them that are evil, and honor them for the sake of the good that dwells in them, infinitesimally it may be. Clearly then, the progress of which we are boasting, is not progress under the leadership of Christ.

The tendency of the age has been of great service to high churchism and ritualism. They get the world that is represented by the secular press to countenance them in their endeavour to bring to light a number of excellencies in Romanism that have been lost sight of through the undistinguishing zeal of Protestantism; and it is thought by our new "thinkers" rather a creditable thing to be finding matter for imitation in that once detested system.

We return to the sentence which we placed at the beginning of this article, and think it by no means difficult to detect the dangerous sophistry that underlies it. "To search in every opinion, no matter how hostile to their own preconceived views, for some grain of truth; to be less anxious, in dealing with an opponent, to show in how much he is wrong than in what little he may be right." In the anxiety to avoid the selfish partiality that blinds men to all truth and goodness that do not favor their cherished opinions, our "thinkers" swing away to the other extreme, and shut their eyes to falsehood. But truth is just as vitally wounded by allowing falsehood to pass unchallenged, as by allowing the grains of truth to go undiscovered. There is a standard of truth; and whatever does not in the main harmonize with this, must be in the main condemned; and we should beware lest by laying great stress upon some petty good, we make men insensible to the evil that attaches to the thing as the whole.

"Of some have compassion," says the apostle Jude, "making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

"LES APOTRES,"

PAR ERNEST RENAN.

(Fifth Notice.)

It were impertinent to pursue this argument farther, seeing it has been better put than we can put it by Tulloch in his criticism of Renan's work on the Life of Jesus. After describing the nature of the evidence demanded by Renan, namely, the repetition of the miracle in presence of a company of savans, our author proceeds:

"M. Renan has here fallen into so plain a confusion as to confound a fact of experience, a professed historical incident, with a scientific conclusion. *Facts of incident or contingency*—and all historical facts, miraculous or otherwise, are of this class—belong to a sphere of their own, different from the scientific, and rest on their own characteristic and appropriate proof. Whether *anything has happened* or not is a question of contingency to be settled by the evidence of those who profess to have seen the thing happen * * *

"Scientific evidence is of a different character; the evidence not of personal testimony, but of continual demonstration * * * M. Renan asks with triumph, who does not know that no miracle has ever been performed under the conditions laid down by him? May we not ask, with a more justly founded confidence, who does not see that a miracle performed under such conditions would be no miracle at all? So soon as you can reduce any fact within scientific laws and conditions, it necessarily ceases to have the character of a miracle.

It is the very idea of a miracle, that it transcends these laws and conditions; that it is an incident or occurrence, appearing within the sphere of human experience, but incapable of being resolved by the ordinary laws which govern this experience. If it can be so resolved, it loses all pretension to be miraculous, or even marvellous; and so it is that many pretended miracles have been exploded by an explanation of the natural principles or laws of operation under which they have been produced. If the case proposed by M. Renan could really occur, the conclusions which he draws from it are not those which would really follow. The inference would be, not that miraculous powers had been intrusted to certain persons, but that raising the dead was a natural or scientific process and not an exhibition of miraculous or supernatural power at all. * * *

"It is surely needless to add that no miracle has hitherto been performed under such conditions; for the conditions entirely divest the supposed act of all divine character, nay of all moral import. The idea of God repeating an exercise of His will for the gratification or information of an assembly of savans, is surely one of the most preposterous—might we not say blasphemous?—ideas that could occur to any mind."

The argument here adduced is unanswerable, and Renan has not answered it nor attempted to answer it.

To establish a miracle then these two things are necessary—reliable evidence of the fact, and scientific proof that what was experienced cannot be accounted for by ordinary laws of nature.

Scientific evidence cannot disprove the fact, historic evidence cannot prove the miracle. Hence, we have often found persons testifying to facts which seemed miraculous, i. e., winking pictures, liquifying blood, etc., which have been easily accounted for on mechanical grounds. Science could not disprove the winking or the liquification, its sphere was to account for it.

Renan has therefore one of two things to do regarding the New Testament miracles. He has to prove the evidence of the historical fact untrustworthy, or he has to account for the facts adduced on natural grounds. If he can do either of these we will yield the point, but we cannot accept the *ipse dixit* of any one man, or the flights of his erratic fancy, for logical argument.

If the miracles of the first twelve chapters of Acts are fabrications invented by the apostolic historian, then this extraordinary position is taken up: The religion which has admittedly done the most good in the world owes its foundation to successful imposition—God works by fraud—Satan casts out Satan—Lies regenerate the world. Dr. Cairns, in his admirable sermon "False Christs and The True," exclaims, in view of such ideas, "The moral deity of Kant, seated firmly amid the ruins of schools and temples, on the stern

summit of the law of duty is out of date. The God, even of Voltaire, who, if he existed not, would need to be invented, is not longer a desideratum. A God who must work no real miracles, but who cannot dispense with sham ones, is the latest product of religious philosophy!"

As to the method adopted by Renan in dealing with history, we have already seen somewhat, and enough to show how unreliable he is. While exhorting us to observe an icy-coldness; as if we were the emotionless denizens of some other planet, in conducting our arguments about religion, he forgets that he himself gives way to the glow of a most vivid imagination, and yields all history to a foregone conclusion, based on a system of philosophy the most dogmatic which has yet appeared.

The most painful feature in the introduction to his book is just this unimpassioned method of his, which leads him to treat all antagonists as unworthy even to be differed from, and their ideas as unworthy even of one scientific glance; and which shows that he does not consider that any questions connected with the solemn subjects under discussion refer to the eternal weal or woe of man and of himself.

Can a man who realizes his position in sight of God, and who believes in God and Christ, and that all his hope comes from them, argue about their being and work as he would about the most recent theory regarding glacial ice?

Can a man feel his own and his fellow men's proper position before the Almighty, and yet write about these most solemn topics as if he wrote for a deserted planet?

We had better send our hearts and intellectual powers to the nearest ice house to have them frozen at once. Lovest thou me? was a question of mockery. Man could not love. The wise man only thinks as for a desolate planet.

It is the cold frost breath of mere intellectualism like this that is threatening to blight the fairest flowers of Christ on earth in this day. We have all need to ask that hearts may be touched as with a live coal from the altar, so that this death chill may not settle down upon us.

As to Renan's method of dealing scientifically with miracles, we shall speak in our remarks on the body of the work under review.

NOTES FROM AN INTERLEAVED BIBLE.—

LUKE XII. 1. 'Beware ye.' Do not suppose that it is impossible for such systematic hypocrisy to make its way into the Christian church.—In fact, it was to have its most odious exhibition there.

2. If you have any secrets let them be of such a kind that their exposure will not shame you, but rather honor you. Good deeds may be hidden. Whatever will bear the light may be hidden.

3. When you speak in darkness, speak as for the light.

4. Christ's friends, and yet likely to be killed.—Some imagine that the providence of God will shield them from unpleasant exposures. But God loves none more than the truth.—Be not hindered by fear from speaking the truth, cost it your life. It can only cost that.

5. 'Power to cast into hell.' I have the keys of death and hell. I open and no man shutteth, I shut and no man openeth.

5 and 7. 'Fear' and 'fear not'. Fear

to disobey for He is mighty, fear not man for He is love.

7. A father cannot better distinguish his children, than God the hairs of our head.

8. To confess him under difficulties. When it costs much. When Christianity is in vogue, confession is easy; but this popular Christianity must always be partial and fragmentary; confession then will consist in presenting what is commonly withheld.

10. Distinguishing between the Son of Man and the Holy Ghost who dwelt within him. The Holy Ghost was never more fully in any than in him. But it is the Holy Spirit especially as offered to men, to sinners. To speak against him is to speak against salvation, our own and others. See v. 12., 'The Holy Ghost shall teach you.' The divine Spirit more manifest in them because of what they had been, by nature.

13. With such motives many come to the missionary. Care must be taken not to pamper their covetousness.

15. It would take a man an eternity to become acquainted with the real value of the things that he possesses. The Christian should understand this as well as another. The blessings he prays for he has, if he will but look for them. 'His life consisteth not in the abundance, &c., but in God who possesses all things.'

11. 'Bring you.' This, although Christ has given them power over all the powers of the enemy.

20. 'Said unto him, Thou fool.' After an evening spent in merry-making, probably. Belshazzar.

21. 'So.' Treasureless.

23. 'The life is more than meat.' The expression of God's love is reduced to a minimum by man's unbelief, and then man judges of God's love by what remains. He blocks up the avenues against God's gift-bearers; and then rails at the neglect he receives.

27. Man's voluntary nature is properly a part of Nature; and if unbelief did not make havoc would exhibit thoughts of God just as the vegetable world does in its growth.—This is the voice of the very God of nature.

30. 'Ye have need of these things.' Anxiety disallowed, not because the things are unnecessary. The need is recognized. It being so, we are relieved from it that we may seek the kingdom of God. Trusting to our Father we must believe that what is provided in temporal respects, is on the whole the best. However humble the portion, it is enriched by the fact that it is God's choice. To believe is to say to God, Choose; it is mockery to find fault then with his choice.

MEDITATION.

"Whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures might have hope." Romans xv. 4.

THE writings to which the apostle has reference, are the Scriptures of the Old Testament from which he has been so abundantly quoting in this epistle. At the present-day, when so many think it creditable to speak in a tone of disdain of those Scriptures, it is well to take note of the language in which the chief of the apostles makes mention of them. He distinctly intimates that they are the word of God; for he has no sooner said that by means of them the believer obtains patience, consolation and hope, than he immediately recognizes God as the God of patience and consolation and (13) the God of hope.

These ancient writings were written not merely for the enlightenment of contemporaries, but 'for our learning,' to give instruction to those who live under this dispensation. This of itself shows that they were written by the inspiration of God. For how could Moses look forward 2000 years and apprehend the needs of the people who should then live? He who knoweth all things from the beginning, who perfectly foreknew the necessities of those who live in these latter days, speaks unto us in the Scriptures. We sit down at the same table where Moses, David and Isaiah sat, and eat of the same spiritual food that satisfied them. We have meat to eat of which they knew not; but we none the less are very grateful for what we have in common with them.

The Old Testament Scriptures are written for our learning. But what kind of learning is that which they minister to us? It is the learning that enables us to endure, to hold on our way under adverse circumstances; that comforts us in sorrow, and stimulates us in the hour of despondency; and that enables us to look beyond visible things to the great and glorious object of hope even Christ our King. This is the learning that we get in God's school. They who search the Old Testament for comforting, sustaining and animating motives, that they may persevere to the end and obtain an abundant entrance into Christ's everlasting kingdom, shall not search in vain. These are found more copiously and explicitly in the New Testament; but that does not hinder that we also find them in the earlier writings.

The distinctive glory of our dispensation is that the Spirit is given in far larger measure than previously. Accordingly, the words of David and Isaiah become, by the power of the Spirit, the means of enlightening, stimulating and sanctifying to a degree not known before. They have a significance to us that they had not to those who first read them. It is under the guidance of the Spirit that we, through patience and comfort of the Scriptures, have hope. It is at the cross that we learn the greatest of all lessons, namely how to read the Scriptures aright. For the testimony of Christ is the spirit of prophecy.

Some fifty millions of copies of the Scriptures have been put in circulation, in these our days of wonderful activity; millions of persons are reading them daily, in divers tongues; some are studying them with the help of profound critics; and yet there is reason to fear that very few are getting from them the great blessings which they are intended to communicate. There is one thing that will suffice of itself to hinder us from getting any quickening influence from the word of God, and that is the unconsciousness of want. Men are not hungering and thirsting after righteousness; they are on the whole content to live on as they are. Then there is unbelief, hindering men from hearing the voice of God in his word. I am not speaking of sceptics; but of those who admit the Bible to be God's word, and yet fail to hear his voice speaking unto them in this and that sentence upon which their eye may rest. And if the mind is occupied with other thoughts and solitudes, like a saturated sponge it will receive nothing from the fountain of life that springs up in God's word. Therefore was the publican happy in comparison with the satisfied Pharisee; he keenly felt the emptiness of his soul. Let him hear the word, and you shall see how he will drink it in.

Patience, comfort and hope are here men-

tioned as derivable from the word; but which of the fruits of the Spirit are not? Desire the sincere milk of the word that ye may grow thereby. God hath given unto us all things that pertain to life and godliness through the knowledge of him who hath called us to glory and virtue; and this knowledge is by his word; and among these *all things* are specified, faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity.

"That we might have hope." This is not hope in general; but a bright particular hope; the hope of that for which the whole creation groaneth and travaileth in pain; the hope of the glorious appearing of our Lord and of all that stands connected therewith, the restitution of all things, the manifestation of the sons of God, the destruction of the last enemy. For none of us liveth to himself and none of us dieth to himself. If we have been crucified together with Christ, a private hope, the hope of personal salvation, cannot satisfy us. We are identified with Christ's cause; the glorious things that are spoken of Zion, feed our hope; the complete and universal triumph of the Redeemer, this is what we sigh for, strive for, hope for. And how wonderfully the Scriptures of the Old and New Testament are calculated to intensify the hope. The last pages of God's word are all ablaze with this hope. It is seen coming down from God out of heaven, having the glory of God, and a light like unto a stone most precious. It is not in any tokens of progress that we see in the world, that we find the warrant for this hope; for the world's progress is not all in the direction of the New Jerusalem, the heavenly city, of which Christ is the light and the glory, and into which are gathered the healed nations of earth. We walk by faith, not by sight; faith in the word of God spoken by Moses, David, Isaiah, Daniel, Luke, Paul, Peter and John.

Epitome of News.

SATURDAY, — OCTOBER 13, 1866.

—The *Guardian*, speaking of the late Rev. J. M. Neale, tells us that he gave minute directions as to his funeral, and was placed in his coffin, arrayed in cassock, surplice, and black stole. "His hands were crossed, and he held in them the crucifix which he had been wont to use while hearing confessions." A large procession attended his body to the grave. "About three-fourths of the clergy and one or two of the lay clerks wore birettas; a few had trencher caps; one or two had round hats; one had a skull cap; and a few were bareheaded. Many had no stoles at all; others stoles of black silk, mostly adorned with gold crosses. One, however, had a magnificent velvet 'ribbon,' with silver ornaments. Another had a pre-ritualist stole, at least a quarter of a yard wide, and the vicar appeared in his black gown. A decided novelty was a 'tippet' of black stuff worn by the Rev. F. G. Lee, and one of black silk edged with white, worn by Mr. Purchas." Such is the description, which surely reminds more of the fancy or mask ball than the funeral.

—*Friend of India*:—"On 26th September the Viceroy presided at one of the most interesting ceremonies which has been witnessed for some time. After great delay His Excellency has been able to induce one of the Rajahs near Simla, to exchange a site at the far Jakoe end of the sanitarium for a village four times its annual value. Here, on a spur running out into the great ravine around which Simla is built, and capped by a glorious amphitheatre of hills, there

will rise the Bishop's School for Christian boys whose parents are unable to send them to England. The school buildings and chapel have been designed by Major Innes in the Italian style, and are estimated to cost £17,000."

—*Times of India*:—"On Wednesday evening last the 10th inst., the first of a course of popular lectures to seamen, was given by the Rev. Mr. Brown Keer on board H.M.S. *Ajdaha*, the floating church, on "Navigation, Ancient and Modern." There was a numerous and respectable attendance of commanders, officers and men, who seemed to take a deep interest in the subject, which was treated historically and socially. The rise of Navigation was traced from the earliest ventures in the canoes and skiffs to the building of our largest of ocean steamers, the *Great Eastern*, which, according to Dr. Hales's calculation, is little more than half the tonnage of the ark. Various interesting references in Scriptures and Classics to early Navigation were noticed, down to the application of the magnet, in the 13th and 14th centuries, and the use of steam in the present. Special training and study for the marine profession were strongly desiderated, and the necessity of opportunities for all, whether officers or men, of advancement intellectually, socially, and morally."

—Report of the Indo-British Institution:—"There are in the Institution 29 pupils taken free, 10 paid for in full, and 43 paid for in part. Of these 14 are Europeans, 47 Indo-Britons, 13 Indo-Portuguese, 4 Native Christians, 1 Armenian, 1 Syrian, and 1 Madras Christian."

The actual cost of each child for maintenance and education, exclusive of incidental expenses, such as repairs of building, &c. is estimated at about Rs. (16) per mensem; and as there are 82 children in the schools, the sum required is Rs. 1,312 monthly.

The payments received from parents and friends do not amount to Rs. 200 a month. There is left therefore a sum of about Rs. 1,100 to be obtained from the public monthly.

For some time past the monthly contributions have not averaged much more than Rs. 600, so that the Treasurer has now in hand funds barely sufficient to carry on the expenses of the Institution to the end of the current month. And unless the public come forward liberally in support of the Institution, the committee will feel themselves obliged in some way to reduce the establishment.

—Ardasir Cursetjee Furdoonjee's liabilities are about 15 lacs, assets Rs. 54,657.

—The *Times*:—"After fully eighteen years of the most painful experience the Emperor Napoleon must be aware that he leaves at this day the Roman question precisely on the same terms as it was when he took it up in 1848. The Pope had at that juncture been left to the mercy of his subjects, and political passions had risen so high round the Vatican that an expedition to Rome, meant to screen the Pope from personal outrage, was justified in the opinion of all reasonable men. Anything beyond personal protection, and a safe retreat from the midst of his revolutionized subjects, could not and should not have been extended to the Pope. All efforts to prop up or reform his Government were made in vain, and their utter futility is now emphatically acknowledged. The Pope will soon be once more in the hands of his subjects, and were these determined to be rid of him, it is doubtful whether even the 1,205 hirelings from Antibes could do more for their new Sovereign than favour his second flight."

—*Bombay Gazette*:—"We hear from Nagpore, dated the 8th instant, that the grain riots were renewed in the Kemptee bazaar on the afternoon of Sunday. On the afternoon of the 4th instant, the troopers of the 3rd Cavalry and 36th and 12th N. I. were the principal rioters, but on the 7th the poorer class of people and budmashes in the station were those who looted. The people and troops all vow vengeance against the principal grain merchant, Bunsee Lall Amurchund,

and he has a guard placed over his house. The exportation of grain is carried on to an extent utterly disproportionate to the producing capacities of the land, and then, too, much ground that used to be cultivated with grain is now taken up with cotton. The crops this year are everywhere good."

MONDAY, — OCTOBER 15.

—In reply to a communication from the Bombay Reclamation Company, the Government of Bombay say:—"I am desired to acknowledge the receipt of letter dated 9th October 1866, stating that the untimely suspension of the Asiatic Bank having deprived the Company of the means of prosecuting the work contemplated by the agreement entered into with Government, you would be prepared, in case it met with approval, to recommend to the shareholders some arrangement whereby Government (under terms to be agreed on) should be placed in temporary possession of all the plant, &c., of the Company and of the land now supplying the materials for reclamation, and either through their own officers, or by means of the existing establishment of the Company, so far prosecute the work as to complete the railway line to Colaba. In reply I am desired to state, that any plan whose general features answers the description of that sketched out in your letter under reply will receive the favourable consideration and warmest support which Government can give it in the interests both of Government and of the general public."

—Galle telegram; Hongkong, September 27th:—"Piracy and murder committed by Chinese pirates on board American schooner *Libra*; captain shot and two seamen killed; several wounded. Crime committed in revenge for execution of other pirates."

An American company, including large China merchants, have obtained leave from the Emperor to lay submarine cable from the north to Hongkong, connecting intermediate cities.

Japanese purchased several steamers, including *Dumbarton*.

Late British gun-boat *Kestrel* fired upon by Shaghoun Ports in Straits of Simonski.

Reports death of Tycoon to (but?) wants confirmation.

A fearful typhoon between Japan and Shanghai.

Cooley trade at Macao flourishing with increased vigour.

French Admiral and one vessel at Chefoo awaiting squadron before proceeding to Corea to demand satisfaction for murder of French missionaries.

—The Art Exhibition closed at Poona on the 10th. A great success.

—The Imperial Bank of Bombay has paid its shareholders in full.

—*Times of India*:—telegram, "Calcutta, 10th:—"The Fund in future is to be called the Bengal and Orissa Famine Relief Fund."

"The Chairman of the Relief Committee has telegraphed to the Lord Mayor of London for assistance, and another appeal is made to the generosity of the Indian public."

"There are 32,000 paupers in the 24-Pergunnahs, and the crops in Orissa have been seriously injured by the floods."

—Same; Muscat:—"Subsequently to the departure of the *Penang*, at which time hostilities were being carried on between the Sultan Syud Selim and his uncle Syud Thoorkee, the former obtained the assistance of the Bedouins, and was thus enabled to carry on the fighting with much greater advantage. Syud Thoorkee finding himself at a disadvantage, made propositions to Syud Selim to the effect that if he would provide him (Thoorkee) with vessels and the means of fitting them out, he would give up the siege and leave Muscat. These overtures were favourably received, and on the afternoon of October 3rd, Thoorkee embarked in two dhows which had been given him by the Sultan, together with 500 reals. Thoorkee's force consisted of 70 men, and it seems

that during the siege the forts were a good deal injured, especially the one held by Syud Thoorkee. Thoorkee's supply of water also became exhausted, and this is looked upon as the chief cause which led to the offer of peace he made. It is said that whilst the cannonading was going on, Syud Selim's favourite wife was killed."

TUESDAY, — OCTOBER 16.

—*Bombay Gazette*:—"The meeting of the Bombay Reclamation Company took place yesterday, M. H. Scott, Esq., in the chair. The Chairman, seconded by Mr. Manisty, solicitor, moved that the meeting be adjourned for a month to give the directors an opportunity of completing certain negotiations, which were in progress with Government, and which would be submitted to the adjourned meeting for approval or disapproval. Mr. John Smith moved, as an amendment, that it was the opinion of the meeting that the Company should be wound up. The amendment was carried as against the motion by 353 against 263. As it required three-fourths of the votes present to pass a legal resolution to wind up the Company the Chairman was declaring the amendment not carried, when Mr. Smith remarked that his amendment was not a resolution to wind up the Company, but merely a resolution expressing the opinion that it ought to be wound up. He therefore moved that the Company be wound up voluntarily. There were 616 votes recorded, of which 423 were in favour of winding up, and 193 against. The motion to wind up was lost, however, on the ground that three-fourths of the number of votes recorded were not in favour of the winding up the Company. Some conversation arose upon the peculiarity of the result, which left matters where they were before the meeting was held, and it was finally suggested that a requisition should be sent in to the directors demanding another meeting, and they would deal with it according to the articles."

—Details of the fatal accident to the Bishop of Calcutta, are given in the *Hurkaru*: "The river as usual has thrown up a *chur* in front of Kooshtea, so that vessels are obliged to come to anchor at a place called Kalligunge, to which there is a line of rails, three miles from the station. Here the party broke up, Mr. and Mrs. Woodrow and Mrs. Vallings returning to town by the down 2 P.M. train on Saturday last (6th), whilst the Bishop and Mrs. Cotton with the Rev. Mr. Vallings and Dr. Powell remained at Kooshtea to consecrate the new cemetery there, and it was arranged that they were to come on to Calcutta in a carriage attached to one of the goods' trains."

"On the arrival of the *Koel* with the *Rhotas* at Kooshtea, advantage was taken of the proximity of the flat *Gunduk* to the land, to moor the *Rhotas* alongside of her, and as soon as this was done, the *Koel* moved on a little way to coal; communication was kept up between the *Gunduk* and the shore by means of two long springy planks. The ceremony of consecrating the cemetery was performed at the close of the afternoon, and the whole party were to leave for Calcutta in about an hour. Mr. Vallings had even gone to the telegraph office to send a message to have the carriages waiting at the Sealdah station, when the Bishop turned to go on board the flat. During the afternoon it had been noticed that he had unconsciously placed himself in dangerous proximity to an engine, as if either his sight were weaker than usual—he was near-sighted,—or his thoughts deeply abstracted. He was followed to the shore by a servant, named Shadrach, and just before he went on board had said good bye to Mr. Pearse, the Resident Engineer; this was about half-past six. The servant reports that the Bishop stepped on the plank path-way and was feeling his way with his stick when he suddenly reeled and fell into the water. It is supposed he must have trodden heavily on one plank and that the other, springing suddenly up tilted him over into the stream. Dr. Powell, who was a little way off, heard the

splash and immediately flew to the spot, and thinking he saw the body rushed into the water, but only to find himself mistaken. The water is deep, and the stream full of eddies and very swift, and the Bishop was never seen again. Yesterday Messrs. Vallings and Powell assisted by every one in Kooshtea sought for the body, they even moved the vessels but in vain; and they were obliged to leave the scene of the accident with the bitter reflection, that they were denied the last satisfaction of paying his remains that respect which affection and duty seem alike to demand."

"Mrs. Cotton came to Calcutta by the train which reached Calcutta at 7 P. M."

Cork Examiner:—"The creed of Mr. Carlyle is a translation into words of the acts of a bygone time. He professes, and probably believes himself, to be a Christian; but his mode of thought, his teaching, and his morality are essentially Pagan. He desires men to act as if Christ had never come upon earth to proclaim the blessed doctrine of mercy. He does not believe that 'the greatest of all these is charity,' but chastisement. His *beau ideal* is the strong man—stern to inflict and stubborn to endure. The belief that all men and all races are endowed with souls of equal importance in the eye of an All-seeing Beneficence he scoffs at. Cromwell slaughtering the women of Drogheda and Governor Eyre exterminating or flogging the blacks are pictures that rise pleasantly to his imagination. He has no notion of forgiveness to the thief—even though penitent. He is for hanging all rascaldom. Though he does not show much practical belief in the divinity of Christ's mission to save sinners, he has just enough of Christianity to believe in the devil. The convicts of Pentonville and the model prisons he stigmatises as the devil's regiment, whose best treatment is flogging and then hanging. But he is only severe to the little thieves; he is mild towards, and even admiring of the big ones. A Frederick, greedily setting all Europe a fire that he might obtain what was not his awakens in him transports of admiration; but a wretch brought up in the slums and in misery, seeing before him no example but that of theft and profligacy—if he steals, the philosopher's judgment for him is the gallows and hell. Such is the literary ally who has come to the rescue of Mr. Eyre's tarnished reputation."

—*Pall Mall Gazette*:—"Pius, in one of those prophetic utterances in which he is fond of indulging, lately announced that 'the year 1866 would witness the triumphant issue of Christ's Church from its present trials, and that in the year following he himself should be summoned to his Maker.' Fifty per cent. of this prophecy may not improbably be verified."

Caiphas prophesied without knowing it.

WEDNESDAY, — OCTOBER 17.

—The daily papers publish this morning *in extenso* the proceedings of the meeting of shareholders of the Bombay Reclamation Company, held on Monday. The cry is, wind up. We are reminded of the wild desire that possessed the community to obtain shares in this Company. And what fabulous sums men were willing to lay at the feet of those who would give even one share, and now no little anxiety is shown by the majority of holders of shares to get rid of them; though at an immense loss. We are further reminded of a very old, and to many a still unanswered question. "Wherefore do you spend your money for that which is not bread; and your labour for that which satisfieth not?"

—*Madras Athenæum and Daily News*, Oct. 10:—"Our Vellore correspondent has given us a description of an earthquake, which took place in that town on Saturday (6th instant) evening last. In answer to the last paragraph of our correspondent's letter, we may say that several gentlemen in Madras have stated that they felt a slight shock on the same evening. We cannot discover the exact time at which the shock was felt, but it lay somewhere between half-past five and ten minutes to six."

—*Madras Observer*:—"Rev. W. Miller's Lecture—The eighth of the series of lectures in connexion with the Saththia Veda Samajam was delivered on Tuesday evening the 9th Instant, in the Evangelistic Hall, by the Rev. W. Miller, M. A. The chair was taken by D. Peterson, Esq. The Rev. F. G. Lys opened the meeting with reading and prayer."

"We have never seen a larger audience before. The hall was full to overflowing. Many were obliged to stand at the entrance. We do not know whether it was the celebrity of the lecturer, or the novelty of his subject which attracted such a large number of respectable native gentlemen, and right glad we were to see so many of them present for whom the course was specially designed. The attendance of English ladies and gentlemen also was unusually large."

"The subject was 'the Fullness of Time.' Mr. Miller, with his usual ability, gave a lucid elucidation of his subject. Having stated a few general principles, he proceeded to dilate on the history and characteristics of the Greeks, Romans, and Jews, the principal races who influenced and guided the destinies of other nations, showing from their nationalities, natural and mental endowments, their discipline and training that they were prepared for the coming of Christ, who appeared in the fullness of time to put away sin by the sacrifice of himself and to restore the divine image which man had lost by sin. He then went on to shew that the Hindus of the present day were, in many respects, like the ancient Greeks, Romans, and Jews, inquiring and feeling after God, and that in the fullness of time, they shall all be brought to Jesus, the central figure of the world's history, when India's restoration and renovation shall be consummated."

"The Rev. Mr. Anderson concluded the meeting with prayer."

—*Englishman*:—"We learn from Gowhatty, Assam, that the crops there are looking splendid, and that there is every prospect of a really good harvest."

The same:—"We hear from Hooghly that a great many European vagrants are daily passing through the station on their way to the North-West, in search of employment. The Magistrate at that place, we understand, is under the necessity of sending the greater majority of these men back to Calcutta, as information had reached him that work was not to be had at any of the up-country stations. Many of these men, it appears, are not of the 'loafer' stamp, but are willing to work. Something might be done to render these men useful in some way or another. It would be a most unwise measure to treat, it may be respectable but unfortunate, men as paupers, as it only tends to shut out the last spark of independent feeling inherent, more or less, in every man's composition, and we all know that in every 'depth there is a deeper still.' Might not the Government do something for these men? It is true, that there may be some black sheep amongst them, but as we learn there are a good many that are not so, we ought to try and save them from the lot of outcasts and pariahs upon society."

THURSDAY, — OCTOBER 18.

—*Bombay Gazette*:—"A school house and residence is about to be built at Lanowlee, at the expense of the G. I. P. Railway, for which tenders will be received by the company up to the 1st proximo."

—*Times of India*:—"Egutpoora.—A numerously attended meeting was held at the Locomotive offices, Egutpoora, on Saturday evening, the 13th inst., for the purpose of establishing a co-operative store for the employes of the G. I. P. Railway. The chair was taken by F. Evans, Esq., District Engineer, who explained the object for which the meeting was convened. He regretted the absence of Messrs. Abbott and Grant who were compelled to return to Munmar, and expressed his own as well as these gentlemen's hearty concurrence in the movement, expressing their willingness to do all they could to

support it. It was agreed unanimously that a co-operative store be established to supply (as far as possible) all the comforts and necessities of life to the employes of the G. I. P. Railway in that district: that shares be issued at Rs. 20 each, ten being the maximum number of shares allowable to any single shareholder. A committee of management was appointed, Messrs. Evans, Abbott, and Dr. Dundas being of the number. A subscription of nearly Rs. 3,000 was made on the spot, and after a hearty vote of thanks to the chairman, the meeting adjourned till Saturday the 20th inst."

It is surprising how much the co-operative principle is lost sight of. The gentry of Bombay have probably paid in house rent during the last 8 or 10 years a sum sufficient to secure freehold properties almost numerous enough to accommodate them all. On leaving India these houses would realize their value, and purchasers of them would be saved from the tender mercies of native landlords.

—*Athenæum and Daily News*, Oct. 11.—"Chlorodyne in Cholera.—Upon the suggestion of the acting Collector of Tanjore, the Madras Government have applied to the home authorities for a supply of chlorodyne for distribution among the Collectors of Districts for use in outbreaks of cholera. The acting Sub-Collector in charge of the Godavery District, writing to the Board of Revenue in the early part of last month on this subject, says:—"I have often been shocked at the fearful ravages made by cholera in the talooks, notwithstanding the quantity of pills sent from the dispensary for distribution, and finding that the people had lost all confidence in the ordinary remedies supplied, I distributed as much chlorodyne as I could spare from my own supply, and with the happiest results. In every case in which I have used it the patient recovered." One case is instanced, in which a little girl aged two years, who had been suffering some time from dysentery, and for whom the native doctors could do nothing, began to mend after taking a dose of chlorodyne, and was soon restored to health. Another infant child is also stated to have been cured in a similar manner. The chlorodyne, it is asserted on all hands, is at once appreciated, and its distribution tends to produce hopeful confidence among the inhabitants of villages afflicted with cholera."

—*The London Times*:—"It would be impossible to conjecture all the results which will follow such an instantaneous communication with the New World as we now possess. There will be business results, there will be diplomatic results. One more instrument of commercial enterprise, and that an immense one, is added to the machinery of our commerce—one more access to knowledge and to commercial data—one more source of grand opportunities to puzzle and confound the feeble heads and to enrich the strong ones. We congratulate the mercantile public upon the establishment of this great link between Europe and America, which will be an additional infusion of life and energy to our trade, but we cannot do so without intermingling some grave reflection with it. Every fresh opportunity in commerce is a fresh labour and a fresh burden; every new ground of information, every earlier access to information, every new material which involves reckoning and calculation, and which depends for its use upon the head which acts upon it, is an addition to the trial and work of commercial life. That work has increased enormously of late years. Time was when a merchant in Liverpool or Glasgow received his business letters in a morning, and when he had despatched their contents had nothing more to do that day. Then came the second delivery which gave him another half-day's work; and then came more deliveries; and then came the electric telegraph, which pursued him even into his evening circle, and allowed him no repose which he could call absolutely secure—no moment when he might not be invaded. We speak of

that time when a man is making his fortune, and is not yet a leisurely partner with his country seat. It is impossible not to see in the tremendous disclosures which from time to time are made in our world of trade evidences of over-taxed heads, which might make a dispirited person say that men have already more material of calculation than they can use, and that in the attempt to master it they lose themselves, and get completely puzzled and confused. A man may easily have too much information—more than he can manage—one part of it modifying and qualifying another, till he does not know where he stands. But though every fresh addition, every earlier access to data is a trial of feeble, it constitutes the triumph of strong heads. They exult in the largeness, the multiplicity, the intricacy of their field of intelligence, and they impart, at every fresh opening of commercial light, a splendour and an activity to trade which it did not possess before."

—Last evening, in connection with the course of Lectures which is in process of being delivered in the Peninsular and Oriental Company's New Dockyard at Mazagon, "A Popular Reading with musical selections" was given.

Mr. R. Duthie read several selections from Dickens and other authors with very great spirit, and the choir of the Scottish orphanage, under Mr. Duthie's leadership, sung several concerted pieces. Among the pieces rendered we single out "Hail smiling morn," and the "Blue Bells of Scotland" as having been admirably given.

Mr. A. McCombie (*jr.*) very kindly played two beautiful selections on the pianoforte, and accompanied the vocal music.

There was a large audience, so large indeed that many could not find seats, and the large office in which the entertainment took place was tastefully lighted, and decorated with flags.

The repeated warm applause of the audience showed that every one present appreciated the kindness of those who were kindly contributing to their amusement.

We have often noticed that the announcement of an entertainment like this is sure to bring out an audience, whether among soldiers or civilians; showing the innate love of music that there is among most men.

Why is the talent of music not more cultivated among us?

In every large work, among the employes in our Dockyard, Railways, Depôts and in our Regiment their should be meetings to learn and practice vocal music. Even if there should be no one among the workmen at some particular work, a little co-operation would easily secure a leader from without. Many a hour now spent, sulking in an ill-lighted room, or amid the unhealthy excitement of the pothouse might be far more pleasantly spent learning the beautiful and soothing art of music. Will none of the heads of our mechanical corporations accept a hint from this?

FRIDAY, — OCTOBER 19.

—Yesterday the Banks and most of the public offices were closed on account of the Dussera Holiday, the closing of the offices being our homage to the Hindoo religion, and religious observances.

—Deaths last week 248, Births 120. Can it be that this is the true proportion between the births and deaths in Bombay? It is true that many men come to Bombay seeking employment, whose wives and families do not accompany them, who swell the list of deaths, without adding to the births. Making every allowance for this, it still seems difficult to believe the number of deaths to be double that of the births. Possibly some are introduced into the world without our Registrar being made anything wiser thereby.

The Island is divided into seven divisions, these again into sections. The largest section of Bombay is Kamatheepoor, which, according to the census of 1864, has 81,675 souls; the market has 75,402; and so on till we reach the lowest,

Sewree, 5,042. The number of deaths in each section is shown for the week. A year's tabular statement would afford us an opportunity of comparing the healthiness, or morality of the various sections and divisions.

—*Englishman*:—"Two Officers of the Royal (late Bengal) Artillery, now on leave in England, are qualifying themselves at the Government Small-arms Manufactory at home, so as to be able to direct and carry out the conversion of the Enfield rifles into Schneider breech-loaders in this country. It appears, from accounts received by the mail just arrived, that there is considerable hesitation on the part of the War Office authorities in England, as to the wholesale conversion of the Enfields, and the entire arming of the British infantry with the Schneider breech-loader; because, as it is said, we are by no means sure that it is the best weapon, or that it will retain anything like a permanent place in the hands of our soldiers. This uncertainty cannot be helped any more in small arms than in big guns, and should be no bar to the proposed conversion. We are in a transition state as regards our fire-arms of all kinds, and a very expensive state it is too; but our first care should be not to be caught defenceless; and, with this object in view, we must convert and expend *ad infinitum*, if necessary."

Everything connected with the army and navy is in a transition state. Big guns, small arms, food, drink, clothing, barrack accommodation, and even the bed on which the soldier is to sleep. Is it so very desirable that every thing should be done at once?

—At a meeting of the General Committee of the Famine Fund at Calcutta on the 9th instant the following resolutions were passed:—"That the Chairman be empowered to telegraph to the Lord Mayor of London for assistance from England, and that the Lieutenant-Governor of Bengal be communicated with by telegraph, requesting him to move the Viceroy to forward a telegram to the Secretary of State in support of the application on behalf of the Bengal and Orissa Famine Relief Fund."

"That the grateful acknowledgments of the committee are due to the Government and public of Bombay, for the promptitude and liberality with which the application for assistance on behalf of the fund was responded to by them."

—*Bombay Gazette*.—"The following items show the fall of rain in the undermentioned localities during the monsoon:—Tanna 94-94 inches, Mahad 120-94, Panwell 115-86, Kurjut 108-33, Sholapoor 95-90, Rutnaghery 102-91, Petta Kankolee 121-15, Rajapoor 123-67, Petta Khareypatun 135-55, Petta Saworday 144-11, camp Dapoolee 126-85, Coompta 129-20, Kownaee 111-48, Pent State 107-51, Malcolm Peit Mahableswar, 271-44."

TELEGRAPHIC NEWS.

London, October 8th.—Latest advices from Berlin state that Prussia has formally taken possession of the Kingdom of Hanover. The King of Hanover has made a speech in which he has absolved his subjects from taking the oath of allegiance to Prussia.

October 9th.—A great Reform demonstration has taken place at Leeds in favor of manhood suffrage and the ballot.—The formal incorporation of Frankfurt, Cassel, and Nassau took place yesterday.

October 10th.—The Austrians are now evacuating the Venetian fortresses occupied by them during the late war and are transferring them into the hands of French Commissioners appointed for that purpose, who retransfer them to the municipalities.—The Empress of Mexico is at present mentally indisposed.—A scheme which will shortly be promulgated has been matured in London for the resuscitation of the Indian business of the Agra and Masterman's Bank.

Oct. 11th.—Writing on the Court Martial at Simla, the *Home News* mentions a rumour that Sir William Mansfield is to be recalled, and that Sir C. A. Windham is to be appointed his successor. The Duke of Cambridge, it is also rumour-

ed, will recommend the Queen to restore Captain Jervis to his former position in the Army. The Italian troops have now occupied Peschiera. Ratifications of the treaty of peace between Italy and Austria have been exchanged.

The Cotton Market to-day at Liverpool opened with an extensive demand.

The proposal for the resuscitation of the Indian business of the Agra and Masterman's Bank has now been made public.

An investigation of the Bank's affairs shows that after payment of its debts, and making allowances for every possible deduction, there will be one-half, and probably two-thirds, of the capital remaining. It is proposed to raise one million of capital and resuscitate the Bank by taking over its existing debts and liabilities, and to guarantee to its creditors whatever balance may be due to them.

A meeting of the shareholders has been called for the 18th instant to consider the above proposal.

Miscellany.

—The *Missionary Magazine*, of the Baptist Union, states that there are in the Bassein district, Burmah, from 80,000 to 90,000 Karens, and says: "Mr. Abbott commenced missionary labour among them in 1840, and within five years more than 3000 were baptized. A large number of the present pastors of the churches were baptized and instructed by Mr. Abbott, during those first years of the mission. There are now in this district, 107 Karen preachers, sixty-seven churches, and 6,172 communicants." Dr. Stevens writes from Rangoon, respecting Chinese converts there: "The interest among the Chinese continues. In June last, as before reported, three were baptized, two of whom understood Burmese pretty well, and the other only slightly. They however began at once to talk to their countrymen, and others soon presented themselves, and on the 3d instant eight were baptized. They began to work with the others, and now eight or ten more have come forward. We of course rejoice, but with trembling."

RITUALISM.

To the Editor of the *Southern Cross*.

REV. AND DEAR SIR,—Permit me to offer a few observations, on the subject of Ritualism. In your issue of the 8th instant, it is, with some degree of confidence, assumed that—"as our Lord and his disciples constantly attended the Temple Services the form of public worship which they prescribed took its leading features from the services to which they have been accustomed;" that is to say, from the Temple Services. Now, I contend, that the assumption, that they "prescribed" a form of public worship, resembling, in its main features, the Temple Services, is wholly destitute of a shadow of evidence, either from the Scriptures, or from the practice of the Primitive Church during the first century and a half, at least, after the Birth of Christ. There is no intimation in the Acts of the Apostles, or in the Apostolical Epistles, that the Apostles used a Liturgy themselves, or had any idea whatever of composing one for the use of the Church in all ages. On the contrary, we find them, on the occasion of filling up the vacancy in the Apostolic College, which was created by the death of Judas, uttering, or offering up, an extemporaneous prayer; and also on the occasion when they were brought before the Sanhedrim, or Jewish Council, and commanded not to preach, or to teach, in the Name of Jesus. These are the only occasions on which they are represented to have offered up any public or common prayer, of the form of which we are enabled by Scripture to judge. Now, it is a most unaccountable fact, that if the Apostles who preached, taught, planted churches, and wrote under inspiration, thought it essential to the conservation of the purity, perfection, and spiritual welfare of the Churches which they planted, and which they confirmed and supervised, that there should be a complete

Ritual, a particular form of public worship, or a Liturgy, no such formulary should have come down to us, considering the undue importance which has been attached to rites, symbols, and forms in every age of the Church since the days of Tertulian, Cyprian and Origen. (Rites, symbols and forms which have been exalted to a level with the cardinal or fundamental doctrines of Christianity, and the observance of which has been held to be necessary to salvation by a large section of the Church.) It seems strange that the Apostles, whose Epistles abound with doctrinal exposition, with directions for the guidance of Bishops and Deacons, with practical observations, with exhortation, with admonition, and with spiritual censure, should not have thought a Ritual or a Liturgy deserving of a passing notice. My firm conviction is, that, had any such form of public worship been instituted, or had any Liturgy been composed by the Sacred College, it would have been a most valuable depository of the pure faith of Christ; it would have constituted an impregnable bulwark against the assaults of heresy and error, and would most effectually have checked the growth of superstition in the infancy of the Church. * There are, I am aware, what are called the Liturgies of Basil of Cæsarea, and of Antioch, falsely ascribed to St. James, the Alexandrian, or St. Mark's Liturgy, the Roman, the Constantinopolitan, and that found in the Apostolical Constitutions, a production of the latter part of the third, or of the fourth Age. These forms of prayer, or formularies, cannot be proved to be of higher antiquity than the fourth or fifth century, and contain, moreover, the Prayer for the Dead, which is altogether unscriptural. Now, I think that a comprehensive, and at the same time an accurate, survey of the history of the Church during the first and the second centuries, would show that, instead of borrowing from the pompous and splendid forms and rites of the Jewish Temple, the primitive Christians approached as closely as possible to the simple model of the synagogue. The account given by the Proconsul Pliny to the Emperor Trajan, of the Christian practice of his time, gives no sort of colour to the assumption that any attempt had, up to that time, been made to assimilate the simple Apostolic usage to the gorgeous ceremonial of the Temple at Jerusalem; nor do those simple-minded men appear to have been familiar with the Liturgies above alluded to, or to have regulated their spiritual life, or their public worship, by the Apostolical Canons, or Constitutions. But, as we approach the close of the second century, corrupt forms of expression, in speaking of the two simple rites of the Church (Baptism and the Lord's Supper) begin to be used. Justin Martyr and Irenæus are the first to use the words (prosphora) oblation, and (thusia) sacrifice, in speaking of the bread and wine in the Lord's Supper. (Irenæus died about the year 202 after Christ.) Up to this time, the Christians appear to have assembled for prayer in private houses, where everything was done with simplicity, with decency, and in order. But on an influx of wealth into the coffers of the Church, and when the storm of persecution, which raged during the reign of Marcus Aurelius Antoninus, had subsided, Churches began to be built and decorated, and ceremonies began to be multiplied, which, as vestments, were borrowed, to a great extent, from the Jewish Temple. At a subsequent period, not within six centuries from the Birth of Our Lord, many observances were

* We are a little surprised at this sentence. The writer has previously given good reasons for believing that the Apostles, acting under inspiration, thought a ritual or Liturgy not necessary for the spiritual welfare of the churches. Evidently the great Head of the Church deemed it not fitting that a common form of prayer should be given to the Apostolic churches. The seven Epistles to the churches of Asia Minor, are a most important testimony in this matter. Heresies were springing up, evil tendencies were manifesting themselves, but our Lord among all his recommendations and warnings, has not a word about a Liturgy. — (Ed. B. G.)

adopted into the course of public worship from the Jewish and Heathen rituals. In many homilies and decrees of Councils of the third and fourth Age, there are earnest protests against the corruption of Christian worship by the introduction of Jewish and heathen rites. Of these facts, I could produce abundant proof, but I am limited as to space. I need hardly dwell on the evils that resulted from the introduction and maintenance of the "*Disciplina Arcani*" in the third and fourth centuries, on the air of mystery thrown around the Lord's Supper and Baptism, and on the confounding of the sign with the thing symbolized or signified, which was the natural and necessary effect of the superstitious awe and reverence with which simple rites and forms began to be approached and contemplated. I shall consider the question of Ritualism in connexion with the Reformation, and the inutility, nay, danger, of reviving disused forms, in a future letter.

VERITAS.

THE LYONS PROPAGANDA.

THE *Spirit of Missions* remarks:—"It is a very noticeable circumstance that, while at Rome the old trunk of the Papacy is rotten at the core, yet its branches in other countries are sending out very vigorous off-shoots. The Papacy is to-day stronger at Paris than it is at Rome; while in Italy her numbers are diminishing, in England they are increasing; and in India and China there are hosts of Jesuit missionaries. Nearly all the Jesuit priests in heathen lands are sent out and supported by French Romanists. At Paris there is a flourishing Romish Missionary College, in the Rue de Bec, which has sent out a great number of labourers, especially to China. Some of its graduates have suffered martyrdom in China and Cochin-China during the last ten years. A room in this college, called "*La Salle des Martyrs*," is set apart for exhibiting some of their relics, and the instruments of torture by which they met their death. Lyons, too, has taken the lead of Rome in missionary publications. At the Propaganda printing press at Lyons, great activity and ability are exhibited in the publication of the *Annales de la Propagation de la Foi*, which are issued simultaneously every second month, in five or six of the leading languages of Europe. They have a circulation of 220,000 copies; 180,000 of which are received and circulated by Rome's untiring collectors for missions, who are mostly females. During the last twenty years more than 500 of these zealous females have gone out from Europe to engage in female education in India and China. Indeed, the present extensive efforts in connection with the French Propaganda began in 1816, in the labours of two females to collect subscriptions among the workmen of Lyons for missions, and weekly sou subscriptions were received. The first four years, 4000 francs annually were collected; but the next year it rose to 105,000 francs, and now it has reached 4,000,000 francs! The Romish Church has learned what a power female agents are—at home as collectors, and abroad as teachers—and she has extensively availed herself of this power. Would that we could say the same of our own Church!"

The same periodical, under the heading "*Jesuits in Japan*," has the following:—"Dr. Hepburn writes from Kanagawa:—'We have a strong force of French Jesuits here, one of whom, the most wily and sagacious, is private secretary to the French Minister, and is said to have great influence in his councils. They have recently opened a school to teach the French language, literature, and sciences, to a class of some thirty young men, whom they induced the government to send to them from Yedo. This, no doubt, comes from jealousy of our influence and of our school, as well as from French national rivalry and determination to keep abreast with England and the United States in these regions.'"*Christian Work*, Sept. 1866.

THE WITCH AND THE KING OF THE SKY.

In one of the dreary wastes of the Black Downs in the parish of C., stood a cottage that had, in 1863, for its occupant an old woman who went by the name of Witch. She was hated by some, feared by others, and affirmed by many to have had dealings with the Evil One. Hearing of some sad disasters in the way of loss

cattle by death, pigs and cows going mad, the milk of the dairy turning &c., on account of which this poor captive of Satan had been, it seems, ejected from the parish in which she lived, I thought I would call and see her, but was strongly urged by a Christian not to go, for she certainly had to do with the devil. I replied that was just the case with all people till they are brought to Jesus. Whether the charges laid to her account were true or false, one thing I knew, let her be as bad as she may, Jesus Christ could save her. Calling at her door, I found her very ill in bed, and thus I addressed her: "Well, poor woman, are you very ill?" "Yes, I be very bad." "How long have you been so ill?" "Many weeks, sir." "And do you expect to get better?" "No; I's feared I shan't." "But if you die, where will you go then?" She looked at me with a look of horror; it was as if one had pierced a tiger in his lair. More like a fiend than a human being, she sprang up in the bed, with, as it appeared, superhuman effort, and with her bony fingers, grasped my arm, and screamed out, "I's going to hell; I's wicked."

I firmly but gently laid her back in the bed, and said, "Why do you wish to go to hell?" "I don't want to go; but I's forced to go." "Who forces you to go to hell?" "The devil. I's wicked; I's served him all my life." "But did you never hear of Jesus Christ, who came down from heaven to save us from going to hell?" "No." "Did you ever hear of God?" "No; I can't read; I's wicked." "But do you not know what love is?" "No." "Had you ever a child?" "Yes; I had eight." "Didn't they love you?" "No; they robbed me?" "Did not your husband love you?" "No; he turned me out o'doors." "And did you never love any one?" "No; I's wicked. I hate all; I hate everybody."

Finding all was of no avail, I asked her if she would like a few nice things to eat. "I can't have it; no one will give it to I." "Oh, yes; I will give it to you. This very night I will send it to you."

Her amazement was as great as her horror before. "Will ee, shure?" "Yes; so you see somebody loves you. Now I want to tell you that some one else loves you. And he sent me to tell you that He loves you." "Who is that?" "It is God, the great King of the World. He lives up there above the sky. This great King has made all things; He made you. This great King has one Son, whom He loves very much, because He deserves to be loved. Yet this great King loved you so much that He sent this Son all the way down from the sky to die for all your sin that you have committed in all your life; and He has sent me with this letter to read to you, that you may not go to hell, but to heaven." Then, having read some of the third chapter of St. John, I sought to instruct her mind, and tried to make her understand what the great King of the Sky was, and how he would not turn away from her. "But will He hear a poor old thing like me?" "Yes," I said, "He will." "But what shall I say to un?" "Just tell Him what you are afraid of. Tell Him what you have just told me—that you are wicked." She at once looked straight up to the ceiling, as if she saw some one there, and said, with all the vehemence of despair: "O Lord the King of the Sky, have mercy on a wicked old woman. I have been a wicked old woman all my life." She kept saying this till she wept bitterly. I then taught her a sentence of that beautiful verse, "The blood of Jesus Christ, his Son, cleanseth us from all sin." This she repeated after me till she had got it in her memory. I then left her.

Some time afterwards she sent for me, and her first words were, "The blood of Jesus Christ, His Son, cleanseth us from all sin." I then asked her who Jesus Christ was. She said He was "the Son of the King of the Sky." "Well, what has He done for you?" She well remembered all I had said to her; it was like a thing graven upon her heart.

I had the privilege of visiting her several times after this, and to my own mind there was no doubt that this poor captive of Satan had heard the voice of the Son of God. Her chains were broken; her fears were gone; her hatred vanished; love flowed into her soul; and this drove out the enmity of the natural heart. She had peace most of her time, though when the enemy arrayed her past life before her, she would weep and tremble; but on thinking of the love of God and the blood of Jesus, she would find the joy come back.

I did not see her for many days previous to her death, but her ungodly friends said she wanted them to be always reading to her out of the Tes-

tament, and she would give them no rest without it. This testimony I value, as it speaks volumes for the poor old woman. Another young Christian who visited her much, and was greatly helpful to her, and who had known her previously, spoke very decidedly of her conversion. One expression which marked the change was this, in answer to a question I put to her: "Do you hate everybody now, Mary?" she said "Oh, no; I love everybody now, and every body loves me."

Now, dear reader, perhaps in reading this little narrative, you may be led to doubt the truth of all that has been written about this poor woman. But the facts are known to many who can vouch for their truthfulness. Or you may look down with great pity at the ignorance manifested by one at the age of eighty-four. But let me ask you, "What has your superior knowledge taught you of God?" You say, perhaps, "I can read my Bible; I was taught early to lisp the name of Jesus; I have been brought up religiously; I was never guilty of any gross sin." All this may be true, and it is true of thousands besides; and yet they are as far from God as this poor woman was when she knew nothing about God, or the King of the Sky.

And let me ask you, dear reader, another question in all love. Has all your superior knowledge made known to you your lost and ruined condition as a sinner in the sight of a holy God, and have you yet been led to see your need of a change of heart? Have you yet by your knowledge found Jesus as your salvation? Do you know what it is to be saved by the blood of Christ? Do you know what it is to be renewed in your mind by the Holy Spirit? Can you say that the Great King of the World is your Father? I ask you solemnly, in the sight of the living God, in the light of the day of the Lord, when all hearts shall be laid open, to ponder these vital questions as in the presence of God; and if you cannot answer them, all your boasted knowledge is in vain; you stand on the same level with this poor woman before she had heard about Jesus. For any knowledge short of knowing God as your God, your Father in Jesus, will not avail in that day. Nay, all your superior attainments will be only so much greater condemnation to you. Jesus saith, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent," (John xvii. 3).

Be wise, therefore, dear reader; see to it that you have something that will be worth reaping in the day of the Lord Jesus.—*British Herald*, September 1, 1866.

DOMESTIC OCCURRENCES.

BIRTH.

GRANT—October 17th, at Lower Colaba, the wife of Mr. J. E. Grant, of the Customs' Preventive Service, of a daughter.

MARRIAGES.

YOUNG—HEXTON—October 9th, at Rutnagherry, by the Rev. E. N. Dickenson, Chaplain, John W. Young, Esq., Assistant Superintendent Revenue Survey, eldest son of Captain J. W. Young, C. B., late Indian Navy, to Jane, second daughter of Charles Hexton, Esq., Assistant Superintendent Tanna Revenue Survey.—No Cards.

SCHREIBER—HAYWARD—September 29th, at the Armenian Chapel, Bushire, Persian Gulf, E. Schreiber, Esq., Indo-European Telegraph Department, to Mary, eldest daughter of Mr. W. Hayward, Apothecary, Bushire Residency.

ROWE—REEFE—October 15th, at Christ's Church, Byculla, by the Rev. G. C. Reynell, Mary, the only daughter of Edward Reeve, of New Swindon, Wiltshire, England, to William Charles Rowe, Engineer, B. B. and C. I. Railway, Parell, Bombay.

MACBETH—MCARTHUR—October 15th, at Colaba, by the Rev. D. MacPherson, Daniel Macbeth, Station Master, G. I. P. Railway, Budnaira, to Mary Mar McArthur, youngest daughter of Duncan McArthur, Greenock, Scotland.

WESTMACOTT—CROKER—October 15th, at Christ Church, Kirkee, by the Rev. C. Walford, G. R. Westmacott, Major, 2nd in command, 1st Cavalry Hyderabad Contingent, Captain, Bengal Staff Corps, to Edith Lydia Josephine, youngest daughter of the Rev. Richard Croker, Chaplain, Royal Navy.

DEATH.

ROACH—September 24th, at Nusseerabad, Priscilla Angela, the youngest daughter of Mr. Apothecary Roach, H. M.'s 106th Regt. L. I.

Advertisements.

ENGLISH PERIODICALS.

The following periodicals are received by Overland Mail from England by the Bombay Tract and Book Society. Orders for 1867 should be sent to the Secretary, in time to be sent home by the Mail of November 14th. It should be observed that the rates for Indian Postage have been enhanced since May last. When two or more periodicals are sent to one address there is a saving in the total postage. Present subscribers, wishing to discontinue, are requested to give notice accordingly.

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Liesure Hour	3	4	1	8
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Sunday Magazine	4	12	1	8
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Missionary News	2	4	0	12
Kind Words	2	0	0	12
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Tract Magazine	0	12	0	12
Child's Companion	0	12	0	12
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